

4. I have addressed to *fifa.ee*, *INDKA*, the
showcrer
(of blessings), the protector (of thy
worshippers),
praises which have reached thee,^a and of winch
thou
hast approved.
5. Place before us, *INBEA*, precious and multi-
form riches; for enough, and more than enough,
are,
assuredly ₃ thine-
6. Opulent *IISTDBA*, encourage us in this rite
forvurgn xvm.
the acquirement of wealth; for we are diligent
and
renowned,
7. Grant us, *INDEA*, wealth beyond measure or
calculation, inexhaustible, the source of cattle,
of
food, of all life.
8. *INDBA*, grant us great renown, and wealth
ac-
• quired in a thousand ways, and those
(articles) of
fodd (which are brought from the field,) in carts.^{1*}
9. "We invoke, for the preservation of our pro-
perty, *INDRA*, the lord of wealth, the object
of
sacred verses, the repairer (to the place of
sacrifice),⁰
praising him with our praises.
10. With libations repeatedly effused, the
sacri-

^a The Scholiast makes this, "reached thee in
heaven," *or* *swarga*.
It may be questioned if the *Veda* recognizes *swarga*
as the heaven
of *Jhdra*.

^b The original of this hymn, as of many others, is
so concise
and elliptical as to be unintelligible, without the
liberal amplifi-
cation of the Scholiast. We have, in the text, simply
" those car-
having viands," *td ratMnir isltah*, meaning, *Say ana*

says, those
articles of food which are conveyed in cars, carts, or
waggon, from
the site of their production; as rice, barley, and other
kinds of grain.

^c HerCj again, we have only *f/anldniut* ^ he who goes, that
is